第 19 講　長文実践演習②

ポイント

① 抽象の発見
② 対比の発見
③ 因果の発見

A　次の文章を読んで，下の問いの空欄に入れるのに最も適当なものを，それぞれ下の①～④のうちから一つずつ選びなさい。

About fifteen hundred years ago the Japanese imported many aspects of Chinese culture: the writing system, political institutions, and perhaps most important, Buddhism. Buddhist priests were expected to eat only vegetables, and *tofu*, made from the soybean, was a very important food in their diet. When Buddhism was introduced from China, *tofu* was also brought to Japan.

Tofu developed in different ways in China and Japan. While the Chinese often changed the taste of *tofu* by mixing it with strongly-flavored vegetables or meat, the Japanese preferred to eat it using only a simple sauce. Even now, traditional Japanese cooking preserves the original delicacy of *tofu*, though the way it is served may change from season to season. In summer, for example, it is simply served cold, while in winter it is often eaten as part of a hot dish.

The soybean was introduced to the West in the eighteenth century, but little interest was taken in it; only scientists recognized its high food value. During the Second World War, when meat was in short supply, the U.S. government encouraged the American people to eat soybean products. However, they never became very popular and, after the war, interest in them dropped off as the supply of meat became plentiful again.

NOTE

In recent years, people in the West have become increasingly aware of the dangers of eating too much animal fat, and as a result, they have turned more and more to soybean products. This is mainly because the soybean provides almost the same food value as meat, and in addition is a lot more healthful. Much of the margarine, salad oil, and cooking oil in daily use is now produced from soybean oil. *Tofu*, a representative soybean product and originally one of the main foods in the diet of Chinese priests, is considered to be one of the healthiest foods available to man.

（90 センター　本）

NOTE

問１　*Tofu* came to Japan together with Buddhism, because（　　）

① Buddhist priests ate *tofu* rather than vegetables.
② it was a very important food in the diet of Buddhist priests.
③ the religion came to Japan together with political institutions.
④ the religion was the most important aspect of Chinese culture.

問２　Japanese *tofu* dishes differ from Chinese *tofu* dishes in that（　　）

① the original taste of *tofu* is preserved in Japanese dishes.
② they are served the same way throughout the year.
③ they have a better taste than Chinese *tofu* dishes.
④ they have a greater variety than Chinese *tofu* dishes.

問３　During the Second World War the United States government encouraged the American people to eat soybean products because（　　）

① Americans recognized their high food value.
② little interest was taken in the soybean.
③ meat was less available than before.
④ they were found to taste very good.

問４　The reason people in the West have become more and more interested in *tofu* and other soybean products is that（　　）

① eating too much animal fat is considered unhealthy.
② meat has become too expensive to buy.
③ these products are more readily available.
④ they have become tired of eating meat.

B　次の文章を読んで，下の問いの空欄に入れるのに最も適当なものを，それぞれ下の①～④のうちから一つずつ選びなさい。

Nowadays people spend more time away from their jobs than ever before. Technological developments have steadily shortened working hours for a large part of the population, and the fact that people are living longer has also increased the amount of time spent in non-work settings. As a result, a large number of people have had to adjust to more leisure than they had expected, and this new-found leisure has created difficulties.

Historically, the emphasis has been on work, and current attitudes still reflect the impact of this earlier way of thinking. Even today, many people still believe that leisure should be used chiefly to restore one’s energy and strength for more and better work. Leisure, therefore, has been viewed as a means to an end.

Along with greater production efficiency and higher standards of living, there is a new idea in which leisure is viewed as more than simply a *restorative for work. Leisure is now regarded by an increasing number of people as an important part of contemporary life. They think that the use of leisure time should be a satisfying experience in and of itself.

NOTE

Attitudes toward both leisure and work are changing. Increasing mechanization of work has meant that more people are now looking beyond their jobs for satisfying life experiences. This has led to some change in emphasis from job-centered activities to leisure and home-centered activities, especially among the younger generation. However, because the new idea has not entirely replaced the traditional one, many people face the problem of what role leisure should play in their lives. Some feel guilty about additional hours of free time and seek more work to avoid leisure hours, while others eagerly pursue leisure activities that resemble work. As working hours are shortened, a more meaningful balance has to be found between work and play.

＊ restorative 回復剤

（92 センター　本）

NOTE

問１　Due to the leisure brought about by technology, many people (　　).

① are puzzled by what to do with their working hours
② are unable to obtain satisfaction from their work
③ have difficulty in adjusting to an increase in population
④ have the problem of adapting to a new way of life

問２　In the past, leisure was considered to be (　　).

① a way to improve one's work
② an essential part of daily life
③ as important as work itself
④ more important than work

問３　Many people are now uneasy about increased leisure because (　　).

① their leisure activities are becoming more and more like work
② there is not enough time for them to pursue leisure activities and also do their work
③ they are not quite free from the influence of the traditional idea about leisure
④ they might be required to do more work at home better than the historical one

問４　The main point the writer wishes to make is that (　　).

① people need to learn how to deal with an increasing amount of leisure
② people want still more free time than they have at present
③ technological developments have permitted people to work less than in the past
④ the new idea of leisure is better than the historical one

復習テスト　　第十九回

次の見出しに相当する表現を選びなさい。

1. 回復させる

① respond　② repay　③ reload　④ restore

2. A を B と見なす

① regard A as B　② respect A as B
③ repeat A as B　④ return A as B

3. 観点

① spectator　② customer　③ aspect　④ audience

4. 僧侶

① period　② presume　③ prime　④ priest

5. 繊細さ

① delicacy　② demolition　③ complexity　④ courtesy

6. 豊富な

① empty　② plentiful　③ dear　④ sacred

7. 製品

① production　② reproduction　③ product　④ presumption

8. contemporary

① 心配な　② 一時的な　③ 記憶の　④ 現代の

9. 手段

① end　② mean　③ ending　④ means

10. 重視

① sympathy　② emphasis　③ cooperative　④ similarity

NOTE

第19講　解答

＜解答・全訳＞

A

問１　②　　問２　①　　問３　③　　問４　①

およそ1500年前，日本人は中国文化の多くの側面を取り入れた。それは，文字体系や政治制度になるが，多分最も重要なのが仏教である。仏教の僧侶は野菜しか食べないと思われていた。そして豆腐は，大豆から作られるものだが，彼らの食事においてとても重要な食品であった。仏教が中国から伝えられたとき，豆腐もまた日本にもたらされた。

豆腐は日本と中国で，違った方法で発達してきた。中国人は，豆腐を風味の強い野菜や肉と混ぜることで，その味をよく変えたが，日本人はあっさりしたソースだけで，それを食べることを好んだ。今でさえ，伝統的な日本の料理法では豆腐の独特の繊細さを守っている。もっとも，豆腐の提供のされ方は季節ごとに異なる。例えば，夏には豆腐は単に冷やして提供されるが，冬にはよく温かい料理の一部として食べられる。

大豆は18世紀に西洋に伝えられたが，ほとんど関心を持たれなかった。科学者だけが，その高い栄養価を認識していた。第二次世界大戦中に，肉の供給が不足したとき，アメリカ政府は国民に大豆製品を食べるようにすすめた。しかしながら，それらはあまり人気が出ず，戦後に，肉の供給が再び豊富になるにつれて，大豆製品への関心は弱まってしまった。

近年，西洋の人々は，ますます動物性の脂肪を食べ過ぎる危険性を認識するようになってきており，結果として，彼らは大豆製品にますます注意を向けるようになった。このことは，主に大豆に肉とほぼ同じ栄養価があることによるが，さらに，大豆がはるかに健康的であるからだ。日常的に使うマーガリン，サラダ油，調理用油の多くは現在大豆油から作られている。豆腐は，代表的な大豆製品で元々中国の僧の食事の主要食品の一つであったが，人間が入手できる最も健康的な食品の一つと考えられている。

＜解答・全訳＞

B

問１　④　　問２　①　　問３　③　　問４　①

今日では，人々は以前よりも多くの時間を仕事から離れて過ごしている。科学技術が発達したおかげで，着実に，大部分の人々の労働時間は短縮され，そして，人々がより長く生きているという事実によって，働いていない環境で使われる時間が増えてきた。結果として，大多数の人々は予想以上に多くの余暇に適応しなくてはならなくなった。そして，この新しく見つかった余暇が複数の問題を作り出してきた。

歴史的には，仕事が重要視されてきたので，現在の姿勢は従来の考え方の影響を反映している。今日でさえ，多くの人々は，いまだに余暇は，主により多くの，そしてよりよい仕事のために，エネルギーと体力を回復するために使うべきだと信じている。それゆえ，余暇は目的に対する手段とみなされている。

生産効率がより上がり，生活水準がより高くなると共に，余暇を仕事のための回復手段以上のものとみなす新しい考えがある。余暇を，今ではますます多くの人々が現代生活の重要な一部とみなしている。彼らは，余暇は，本質的にそしてそれ自体で，満足のいく経験であるべきだと考えている。

仕事と余暇両方に対する態度が変化してきている。仕事の機械化が増えたことは，より多くの人々が，仕事を越えて満足いく人生経験を探し求めていることを意味している。これが原因で，仕事中心の活動から，余暇と家庭中心の活動を重視するような変化が，特に若い世代の間で起こってきている。しかしながら，その新しい考えが，伝統的なものと完全に取って代わったわけではないから，多くの人が余暇が生活の中でどんな役割を果たすべきかという問題に直面している。一部の人々は，自由な時間が増えたことに罪悪感を感じ，余暇の時間を避けるためにより多くの仕事を求めている。一方，仕事のようである余暇の活動を熱心に追求する者もいる。労働時間が短くなるにつれて，仕事と遊びのより意義のあるバランスを見つけなければならない。

19 講　重要語彙リスト

1	aspect	側面	29	nowadays	今日は
2	institution	制度	30	steadily	着実に
3	priest	司祭，僧侶	31	shorten	短くする
4	be expected to do	～すると思われている	32	setting	環境
5	soybean	大豆	33	adjust to	～に適合する
6	diet	常食	34	leisure	余暇
7	introduce	導入する	35	emphasis	重視
8	mix A with B	A を B と混ぜる	36	current	現代の
9	flavor	風味	37	reflect	反映する
10	prefer to do	～するのを好む	38	impact	影響
11	traditional	伝統的な	39	restore	回復させる
12	preserve	保つ	40	view A as B	A を B と見なす
13	original	独自の	41	means	手段
14	delicacy	繊細さ	42	end	目的
15	the way S V	S が V する方法	43	along with ～	～と一緒に
16	serve	（食べ物を）出す	44	efficiency	効率性
17	dish	料理	45	standards of living	生活水準
18	supply	供給	46	be regarded as	～と見なされている
19	government	政府	47	contemporary	現代の
20	encourage O to do	O を～するように促す	48	mechanization	機械化
21	product	製品	49	lead to	～を引き起こす
22	plentiful	豊富な	50	especially	特に
23	increasingly	ますます	51	generation	世代
24	as a result	結果として	52	not entirely	完全に～なわけではない
25	the same A as B	B と同じ A	53	replace O	O に取って代わる
26	in addition	さらに	54	additional	追加の
27	representative	代表的な	55	eagerly	熱心に
28	available	手に入る			

第 19 講　音読用白文　①　②　③　④　⑤　⑥　⑦　⑧　⑨　⑩

A

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復習テスト　解答

第十九回

1. ④	2. ①	3. ③	4. ④
5. ①	6. ②	7. ③	8. ④
9. ④	10. ②		